484 ajoupa or sheds, which they cover with leaves, and they sleep there. Most of them tie up their hammocks to a couple of trees and sleep without further ceremony. Unfortunately when they are in the woods [136] or along the seashore the mosquitos wake them up with their humming, and if this is not sufficient, they sting them so terribly that one must be an unfeeling fellow not to be bothered by them. [88]

286 352 The Caribs cut four big pieces of wood which are round and smooth. They lean and attach two of these to the purlins of the house. The other two are firmly bound crosswise over the first ones. One of these is above and the other is below, in proportion to the size of the hammock they wish to make. Around this frame women pass their cotton thread which they handle well, although they don't exert themselves too much. They leave half a foot unwoven at both extremities and divide this unwoven part into small groups of (looped) threads. They tie a thin cord, called ébenebou, at the first group of looped threads. This cord is extended (out from the threads) to the length of the arm and then is bent back and passed through the second bundle of looped threads (thereby forming a large loop). From the second bundle this same cord is extended outwards a similar distance and is bent back and passed through the third bundle of looped threads, and similar loops are made up to the last bundle of threads (where the ébenebou cord is tied). A thicker cord is passed through the tops of these large loops (which are thereby drawn together), and this is the cord by which they suspend the hammock wherever it will 513 be hung. This hammock is a protection against snakes, ants, and other dangerous pests. The Caribs make a fire underneath at night to protect themselves from mosquitos and cool air. I have seen some Frenchmen who put mattresses on these hammocks to sleep as in Europe, always in line with the long dimension. This is different from the Caribs who sleep across the shorter dimension (in line with the two suspended ends), and use half of the breadth as a covering. [192]

● 491 Among the Caribs a bridge is a plank of wood or a felled tree across a brook. They do not use anything to bridge the large rivers, and they either become wet or cross over them in a small canoe. [361]

396 The Caribs hollow out and make a small canoe from a tree called by the French Holland cheese, because the axe cuts it like cheese. These canoes are used either when they are grating manioc or to go to some neighboring place. It rots immediately if left on the ground, but when it is soaked in water it lasts a sufficiently long time if it is taken out and set to dry. [175]

6: Taylor E-5 (1930-1937) 1938
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the reserve. The upshot of this episode was the discontinuance of the office of chief. The following gleanings, gathered during my often hasty visits to the reserve, half a century after those of Ober, represent fairly well what remains of the Carib language and culture.

Descriptive and Physical

The present Carib Reserve extends along some 8 miles of rugged, irregular coastline in the middle of Dominica's windward side. A series of rocky streams flow from the hills and enter the sea by way of deep wooded ravines and small inlets 2 to 3 miles apart. After a few hours' tropical downpour, they "come down," to use a local expression, changing for the time being into roaring and impassable torrents. Between, rounded shoulders or spurs rise 200 or 300 feet above the shore, and run back up to a central mountain ridge some 3 miles distant from and 2,000 feet above the Atlantic. From here, the land falls sharply in woodland and provision grounds to the valley of the Pegoua River, which forms the inland or western boundary of the reserve (fig. 11).

In all, there may be upward of 3,000 acres, but not more than a tenth of this is capable of any sort of cultivation, by far the greater part being nothing but rock and tuff. A good wide bridle path of red clay, extremely slippery in wet weather, winds in and out near the coast, up and down the steep sides of the intervening spurs. The Caribs' dwellings, though usually well hidden by trees and shrub, are seldom far away from this road. There are but two settlements: one, Bataka, being 15 minutes' climb from Kuària (or Big River), the northern boundary; the other, St. Cyr, adjoining the road high above the Salybia River. Elsewhere their dwellings are scattered along the hillsides or in the ravines, wherever their owners' fancy or convenience has placed them, some close together, others more than half a mile from their neighbor.

Disease, malnutrition, and miscegenation—results of the American Indian's unfortunate but very real inadaptability to social and economic conditions other than his own—have reduced the tribe to about 400 souls, of whom less than a quarter are entirely free from negro blood.

Physically, the Caribs of Dominica (the product of a cross between the fierce Carib invader and the docile Arawak Islander in pre-Columbian days) are a small though sturdy people, the men averaging around 5 feet 3 inches and the women about 5 feet. I have seen a few decided dolichocephals, even among the purer types, though the latter are usually subbrachycephalic (especially the women), with an index of between 79 and 81. They have straight black hair of coarse texture, which acquires in some a reddish tint through exposure to the sun's rays. Their foreheads are high and broad, their cheekbones

000 mountains surround narrow ravines, where spring water trickles. The
137 country is almost entirely wooded; it is virgin forest in all its vigor, and the most varied species grow there side by side; the imposing silk-cotton tree, Eriodendron anfractuosum, the large-leaved chestnut tree, Sloanea massoni, the logwood tree, Haematoxylon campecheanum, the mahogany tree, Swietenia mahogany, the anatta-tree, Bixa orellana mingle with palms of all sorts, gigantic bamboos and a multitude of arborescent ferns. All these trees are interlaced with endless lianas, and in their midst, giant like, rise splendid gum-trees, Dacryodes hexandra, from whose trunks one can cut an entire canoe.
491 The district is crossed, at some distance from the coast, by a road which is well-defined but not practicable for carriages, which is part of the road which makes a complete circuit of the island. In the part which crosses the Carib territory, one /135/ finds a few paved sections,
132 which date from the French occupation. The climate is humid and it rains frequently, even during the dry season. The temperature varies between 25° and 32° C., but the ocean breeze moderates the heat at all times and in the mountains there is always a certain freshness.

144 This part of Dominica is today inhabited by about a hundred
161 Caribs of pure stock and about 400 mestizos, who have some black blood.

142 The Carib is of medium height, but has fine muscles and is strong; the women are noticeably smaller than the men. Their eyes are black, comparatively small and somewhat set back, the cheek-bones prominent, the teeth white and well-set, the hair black, straight,
[302] shiny, quite long, but generally cut amongst the men; the latter are usually beardless, although some have, nevertheless, a short moustache. The skin is quite light or tends to be somewhat brown, but it is no darker than that of Europeans who live in the open in regions
291 where the sun is very hot. Formerly the Caribs were completely
302 naked and it was their custom to completely stain their bodies red
[751] with roucou (1) diluted /136/ with carapat oil, which protected them against insect bites,

[824 386]

1. Roucou or rocou, from the word urucu used by the natives of Brazil, is the word for the grains of the roucou tree, from which they extract a red dye. The roucou tree, a shrub of 4 to 5 meters in height, is very common in the Antilles.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

137 declined in numbers. Many of the more desirable species are *arbres de chasse*, the distribution of their fruits aided by native doves and forest pigeons. The extinction of such « hunter's trees » tends to reduce the avian population. The inevitable result is a depletion of both fauna and flora.

177 All these are signs that Dominica may no longer continue to be a natural West Indian reservoir of wild life. The Caribs are also in danger. Negro infiltration and the coming to the Indian Reserve of a church, of a school, and of a police station have led not only to the abandonment of the Carib language but also to the loss of much of the tribe's stock of nature-lore.

The opening up of new land has pushed the forest much farther from the Caribs' homes than it was even thirty years ago. Difficulty in obtaining from the forest those raw materials needed in basketry and in dugout canoe building has brought about a gradual decline of these and allied crafts. One result is that the [241] Caribs now have more time to spend tending imported crops planted in their provision grounds. These gardens, like all others in Dominica, are cultivated without deep digging or manuring on the primitive system of clearing and burning the forest, gathering one or two crops, and moving farther afield. Another result [224] of the retreat of the forest is a decrease in the number of hunters. These men were naturally the best acquainted with those wild plants which could be of use while in the woods. Moreover many « medicines » and vegetable « charms » were operative for success in the chase; and the knowledge of the virtues of such plants [824] remained the property of individual hunters or of their families. The loss of the hunter class has thus meant the loss of much plant-lore.

177 The addition of an extension to the Imperial Road (the principal high road of Dominica), which now practically cuts the island in 491 two, will probably complete the process of culture disintegration and of forest disintegration. With these will go still more of the plant-lore and, as elsewhere in the West Indies, the road system may even lead to the extinction of many interesting species.

121 From the above it is easy to see that an ethnobotanical paper on the Island Carib is timely. The value of ethnobotany as an aid in tracing the origin and migrations of peoples and in ex-

[text continues on p. 518. - Analyst]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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133
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[342]

Fig. 10

[49]

Fig. 11

Contemporary Carib sites and landscapes in Dominica. — Fig. 10 – Carib frame dwellings near the Crayfish River in the Reserve. — Fig. 11 – Footbridge over the Pegoua River near its mouth.

[opposite p. 539]